

ent to a grocery, laid it out for whiskey, with it instead of the meal, and after it had perate, began his abuse to his family, and agged them from bed, and drove them out

Mr. C—, with the assistance of the lady mentioned, had reduced this family to a state of comparative comfort, and had obtained from the husband, that they should not be disturbed, they left this abode of misery, and home. But no sooner were they gone, than scene was acted over. The mother and were a second time dragged from bed, a nearly naked out of the house, and com- remain there, until our informant again in- and compelled this drunken man to open

plaint was the next day made to a magis- the wife refused, as was supposed, through stify; and the drunkard was still permitted rage. A few days afterwards, however, a repetition treatment produced a complaint, which ined by proof, and he was thrown into jail. eers of the poor were applied to, and the d children were thus relieved.

[From the Kingston Gazette.]
FILIAL AFFECTION.
ch officer going to rejoin his regiment, took unity, while on the road, to enlist some whom he wanted to complete his company; ot several in a city where he halted. Two re he determined to march from this city, a an of a very graceful figure and pleasing esented himself. An air of candor and eposessed every beholder in his favor; dicer at the first interview wished to engage e, with the utmost precipitation, he offered

The officer perceived his embarrassment, to remove it.
"said the young man, "do not, I entreat ute any conduct to any base or shameful but perhaps you do not choose to engage in that case dreadful indeed will be my mis- tears escaped as he uttered these last words, humane officer, eager to relieve him, de- to know his conditions.
will, perhaps, disgust you, sir; and I cannot hem without trembling. I am young. You ize. I have strength and every disposition but the unfortunate circumstances I am in me to set a price upon myself, which I am abatement. Believe me, that without the sing reasons I would never sell my services. follow you for less than five hundred lives, will break my heart if you refuse me."
"hundred!" replied the officer, "the sum is ble, I confess; but I feel myself prepossessed vor. You seem well disposed. Therefore dispute the bargain with you. Here is the gn, and hold yourself in readiness to march fter to-morrow."

receiving his 500 lives, he requested his permission for a short absence to fulfil a duty, and promised a speedy return. It was But the officer, curious to find out the in- his new soldier, followed him, who, on his er flew than ran to the prison, knocked the door, which was no sooner opened ured in, saying hastily to the jailor, "I have sum for which my father was arrested. e of it, but conduct me to him. Let me happiness to release him."

After stopped a moment, to give him time to ue to his father, and then followed. But ting was the scene that presented itself! g man closely embraced by his aged father, a hearing the sacrifice he had made, felt his too powerful to express; but the silent, aquent language of tears evinced his grate- e Almighty, for giving him so inestimable hile paternal tenderness mourned the sad to which he was driven. The officer, no le to conceal his feelings, now came for- said, "Take comfort, my good old man. I ke your son from you; but on the contrary, with him in the meritorious action he has l. I can never regret a sum he has made use of, and here is his engagement, which him."

After and the son fell at their benefactor's essing the most lively gratitude for his gen- ut the son respectfully declined the offer of d entreated the captain to accept of his ser- ch, with some difficulty he obtained, rep- at his father having then no employment e must of course be a burden to him. He regiment, and fulfilled the term of his en- He always, while in the army, saved a out of his pay, which he regularly remitted er; and upon receiving his discharge, re- provide, by his daily labor, for their mutual

OF REV. S. O. WRIGHT,
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ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

[From the New York Observer.]

FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

NO VI.

I will continue the consideration of some of the points in our political system of which the foreign conspirators take advantage in their attacks on our liberties. We have seen that, from the nature of the case, the emigrant Roman Catholics generally are shamefully illiterate, and without opinion of their own. They are and must be under the direction of their priest. The press, with its arguments for or against any political measure, can have no effect on minds taught only to think as the priest thinks, and to do what the priest commands.

The Jesuits are fully aware of the advantages they derive from this circumstance. They know that a body of men admitted to citizenship, unlearned in the true nature of American liberty, exercising the elective franchise, totally uninfluenced by the ordinary methods of reasoning, but passively obedient only to the commands of their priests, must give those priests great consequence in the eyes of the leaders of political parties.

The recklessness and unprincipled character of too many of our politicians, give a great advantage to these conspirators. To such politicians, a body of men thus drilled by priests, present a well fitted tool. The bargain with the priest will be easily struck. "Give me office, and I will take care of the interests of your Church." The effect of the bargain upon the great moral or political interests of the country will not for a moment influence the calculation. Thus we have among us a body of men, a religious sect, who can exercise a direct controlling influence in the politics of the country, and can be moved together in a solid phalanx; we have a Church inter- fering directly and most powerfully in the affairs of state.

Connected with these evils, and assisting to in- crease them, we have a press, to an alarming extent, leaning in independence. Most of our journals are avowedly attached to a particular party, or to particular individuals. They are like counsel retained for a particular cause; they are to say every thing that makes in favor of their client, and conceal every thing that makes against him. A press thus wanting in magnanimity and independence is the fit instrument for advancing the purposes of unprincipled men; and editors of this stamp, (and they are con- fined to no particular party,) whether they have fol- lowed out their conduct or not to its legitimate re- sults, can easily be made the tools of a despot, to sub- vert the liberties of their country.

Again, we have, still unsubdued, some weaknesses, perhaps they belong to human nature, of which ad- vantage may be taken, to the injury of our republican character, and in aid of despotism, and which may seem to some too trivial to merit notice in connection with the more serious matters just considered. One of these weaknesses is an *anti-republican fondness for titles*. Let Mr. Brown, or Mr. Smith, or any other intelligent, upright, active citizen, be elected pre- sident of a benevolent society, does he excite the gaze of those who meet him, or inspire awe in the multi- tude? No one regards him but as a respectable, use- ful member of the community. But let us learn that a gentleman, not half as intelligent, or upright, or active, is to land in our city, who is announced as the "Most Illustrious Arch-Duke and Eminence, his Imperial Highness the Cardinal and Arch-Bishop of Olmutz, Roderich," (this last is the gentleman's real name), *Highest Curator of the Leopold Foundation*; and although not half as capable in any respect as Mr. Brown, or Mr. Smith, or ten thousand other hon- est, untitled citizens among us, I very much fear that the Battery would be thronged, and the streets filled with gaping crowds, to see a man who could have such a mighty retinue of glittering epithets about him. Yet this title-blazoned gentleman holds the same office as Mr. Brown, or Mr. Smith. Poor hu- man nature! Alas, for its weakness!

Who is not struck with the differences of effect upon the imagination when we describe a person thus—*Mr. —, a good hearted old gentleman, rather weak in the head, who finds in the manufacture of sealing-wax one of the chief and most agreeable employments of his time*; and when we should de- scribe a man thus—*His Imperial Majesty, FRANCIS 1st, Emperor of Austria, King of Jerusalem, Hungary, Bohemia, of Lombardy and Venice, Dalmatia, Croatia, Slavonia, Galizia and Lodomira, Arch-Duke of Aus- tria, Duke of Lorraine, Salzburg, Styria, Carinthia and Carniola, Grand Prince of Transylvania, Margrave of Moravia, Count Prince of Hapsburg and Tyrol, &c., &c., &c.*—and yet these two descriptions belong to one and the same individual.

There used to be a sound democratic feeling in this country, which spurned such glosses of char- acter, and frowned out of use mere glory-giving titles. Austria, however, is gradually, as fast as it is thought safe, introducing these titled gentlemen into the coun- try. Bishop Fenwick, a Roman Catholic priest, is "his grace of Cincinnati;" Mr. Vicar General Rose, another priest, is only "his reverence;" and Bishop Flaget, and all other Bishops, are simple *Monsigneurs*—this title in a foreign language being less harsh at- present to republican ears, than its plump aristocratic English translation, "My Lord Bishop of Boston, My Lord Bishop of Charleston," &c.—As we improve, however, under Roman Catholic instruction, we may come to be reconciled even to his Eminence, Cardinal so and so, and to all other graduated fooleries, which are so well adapted to dazzle the ignorant. The

scarlet carriage of a cardinal, too, bedizened with gold, and containing the sacred person of some Jesuit, all scarlet and humility, as is often seen in Rome, may yet excite our admiration as it rolls through our streets, and even a Pope, for in these republican times in Italy, who knows but his Holiness may have leave of absence, yes, even a Pope, a *Viceregent of God*, the great divinely-appointed appointer of rulers, the very centre from which all titles emanate, may possi- bly, in his scarlet and gold and jewel-decked equipage, astonish our eyes, and prostrate us on our knees, as I have noted down Broadway. To be sure, some of his republican friends now in a strange and holy alliance with his faithful subjects here, might find their Protest- ant knees at first a little stiff, yet the Roman Catholic schools, which they are encouraging with their votes and their money and their influence, will soon fur- nish them good instructors in the art of reverential gesture and genuflection.

The exposure I am now making of the foreign de- signs upon our liberties may possibly be mistaken for an attack on the religion of the Roman Catholics, yet I have not meddled with the conscience of any Roman Catholic. But when he proclaims to the world that all power, temporal as well as spiritual, exists in the Pope, denying, of course, the fundamental doctrine of republicanism, that liberty of conscience is a "raving" and "most pestilential error;" that he excommunicates and "detests the liberty of the press;" when his intolerant creed asserts that no faith is to be kept with heretics, all being heretics in the creed of a Roman Catholic who are not Roman Catholics; and many other pal- pable anti-republican as well as immoral doctrines, he has then blended with his creed political tenets that vitally affect the very existence of our government, and no association with religious belief shall yield from the observation and rebuke.

BRUTUS.

FOR ZION'S HERALD.

WINE AT THE HOLY SACRAMENT.

Right views on every subject are desirable, and especially in regard to those institutions that are of divine appointment. There has been some disposi- tion in some churches of late, to dispense with the use of Wine at the Holy Sacrament. It is well to look at this subject closely, before we act in op- position to this universal practice.

There can be no doubt but the sacrament is an in- stitution of divine authority and appointment: now, therefore, if we dispense with the use of wine con- sistently, then we do no harm; but if not, we do an amount of harm not to be calculated. Persons who have abandoned the use of wine in the sacrament, have not had done so intentionally, yet they have done it, and should repent in this, and they have the Lord. But some may say—"It is doubtful whether we get the juice of the grape, if we get what is called wine." Suppose you do not, then your inten- tion is good and your heart pure. But wine may be obtained, if suitable means are used; therefore there can be no excuse for dispensing with it. Another says—"We are so situated as that we cannot obtain wine, or any thing that is called wine, and what shall we do, unless we substitute something in the place of wine?" This is an argument that never should be urged by a Christian; and it is only necessary to say, that if the providence of God has so situated you as that the sacrament cannot be enjoyed without doing away part of what God has ordained, you must be deprived of the privilege of the sacrament, until the same providence so change your circumstances as that you may enjoy it without abusing it, and with- out its being defective.

CONSCIENCE.

FOR ZION'S HERALD.

MISSIONARY EDUCATION SOCIETY.

MR. EDITOR—I am gratified to see that there is an interest felt on the important query proposed by your correspondent "COKE," in relation to the Missionary Education Society. A number of communications have recently appeared in your columns contending for the negative of the question, and deprecating in rather strong language the imagined consequences of the adoption of the proposed project, while, notwith- standing there are numerous and influential friends to it, not one has entered the lists of combat. This, with all proper deference for its antagonists, cannot be owing to any striking force or conclusiveness in the arguments that have been advanced. It may be a matter of policy. A little delay may afford the advantage of having the whole scope of the negative side of the question presented before the opposite argument is commenced, in order that the latter may be the more comprehensive and perfect. It is proba- ble, forasmuch as all the articles on this subject that have appeared present substantially the same views and arguments, that the utmost extent of the reason- ing against the project has been compassed, and that a reply would not, therefore, be out of place.

It is very desirable that a calm and forbearing spirit should characterize the discussion of any sub- ject, relating to an object so eminently founded in the spirit of Christian love, as is that of the Missionary enterprise. I cannot repress the conviction that one of your correspondents has not precisely regarded this point. It is to be hoped that the future progress of this controversy, if it be continued, will not be af- fected by his example. The objectionable article al- luded to, betrays strong indications of that "ardent temperment" which it so unqualifiedly imputes to the friends of the Missionary Education Society.

If I recollect correctly, the article subscribed "COKE," which started this controversy, consisted of but about a half dozen lines, merely suggesting a discussion of the subject. To these few unostenta- tious lines, your correspondent replies that he "was not a little surprised," and "could not but regard" the subject upon which they treated "as the offspring of a misguided fancy;" and then, forsooth, must furnish us, in an extended and rather incoherent paragraph, a lesson of mental philosophy on the influence of "an ardent temperment" in leading the mind to "hasty conclusions," and prejudicing the discriminations of the judgment. "This may be the case in regard to the question under consideration," he thinks, and he

"cannot but wonder that any man of years or experi- ence should entertain for a moment a scheme so per- fectly visionary!" He further remarks that "the man who puts forth his hand, however unconsciously, to retard the operations of the Missionary Society, per- forms a thankless labor." "This" he "considers to be done in the attempt to put down our Missionary Societies and establish Education Societies on their ruins." Surely, Mr. Editor, the writer has been led into most erroneous and ungenerous suspicions, by some unhappy "temperment," or some other circum- stance that has influenced his views. There was nothing more foreign to the designs of the friends of this project, than that which is here charged upon them. The Missionary work is dear to their hearts, and their zeal for its more successful prosecution has led them to the adoption of their views on this sub- ject. Among those who advocate this measure, I am happy to state, are some of the most venerable and influential members of the New England Con- ference—men who are not "accustomed to arrive at hasty conclusions," or to advocate projects that are "perfectly visionary." It cannot but be considered passing strange that an article which, with the ex- ception of the concluding paragraph, contains nothing that affects the argumentative bearings of the sub- ject, but is simply a series of such unqualified views, should obtain the editorial endorsement of the Christian Advocate and Journal. Certainly it could not have resulted from an approval of the phrases quoted above. From a "birds-eye-view" of the case, it may not be a mistaken suspicion that it was more from a compliance with a personal intervention of the writer himself. In the concluding language of the com- munication alluded to, permit me to say of the foregoing remarks, that "I hope I shall not be misunderstood wherein I have used plainness of speech. Nothing but a sense of duty to the Missionary cause, thus in- directly attacked, could have induced me to appear before the public in this communication." But to the point of the subject.

The following is a condensed view of all the argu- ments that have been offered by your correspondents on the subject under consideration; to each of which I shall endeavor to reply in a series of numbers.

First, That "both societies can and ought to be sustained."

Secondly, That "the abettors of this project arrogate to themselves the honor of performing a work that belongs to the whole church."

Thirdly, That "it will cripple the operations of the parent society; for if one conference abandon it, others may also."

Fourthly, That "many have their prejudices against the project, who, if the other societies are dissolved, will do nothing for the Missionary work."

So far as I can recollect, the above synopsis com- prehends all the reasoning that has hitherto been sub- mitted by your correspondents on this question.

I shall not prolong this communication by any com- ment on the above objections to the contemplated plan of the friends of the Missionary Education So- ciety. This shall be done in my future numbers. I cannot, however, but deprecate, before entering further into the controversy of this subject, the "hasty conclusion" that it is a matter of trivial im- portance; or in the certainly not over respectful language of the editors of the Christian Advocate and Journal, "the production of some fervent ju- venile mind." I think it will hereafter appear that on this project alone, rests the practicability of the object of the Missionary Education Society—that there is no feasibility in the project, and therefore the sooner abandoned the better, unless the propo- sition of "COKE" is adopted.

AN OLD METHODIST PREACHER.

FOR ZION'S HERALD.

A FACT CONCERNING NUNNERIES.

MR. EDITOR—I rejoice to see that in your useful paper you have taken such a decided stand against Popery. A few evenings since I picked up a fragment which is at your disposal.

I conversed with Miss —, who told me that she had spent three years in the nunnery at Montreal, and that during that time she did not see the Bible. They studied a kind of catechism, however. She told me, also, that a Protestant lady came there: who was 21 years of age, and very decidedly opposed to the Roman Catholic religion, but who had em- braced it before the close of one year. How then can Protestant parents trust their children, when their minds are most easily impressed with erroneous views, to be instructed at such institutions? Would it not be good policy to pass a law at Congress to have all schools and literary institutions in these United States open at all times for inspection? And would it not be well to have officers chosen, whose duty it shall be to attend to the inspection of such institu- tions?

FOR ZION'S HERALD.

HOW TO MAKE DRUNKARDS.

Last evening a little boy was seen returning from a tavern with his guardian's jug, who, by the way, is an anti-temperance man. You may judge what were his contents. At any rate, the little fellow, excited either by an acquired fondness for what was within, or by a curiosity to know how the valued article tasted for which so many plead, imitated the exam- ple of older boys, by occasionally taking a sip. This, thought I, is a fine way of making drunkards. And I am satisfied this is not a solitary instance of parents or guardians sending their children after this bewitch- ing poison. Would that we were safe in the asser- tion that no professors of religion are guilty of such a deed! Before the temperance reformation began, we saw laid into the lonely grave a lad of ten years, in whom were centered the fond expectations of a pious father, and the love, hope, and anxiety of a worthy and no less devoted mother. They mourned for their departed son—they mourned the more, be- cause ALCOHOL, the author of innumerable other

calamities, had snatched him from their embrace and plunged the fatal dagger into his heart. The little boy was kept out of school, and sent by his father after alcohol to aid his hired hands in hoeing his corn; for such was the custom then. The pretended friend of man came, but as he was siding them in their labor, he took advantage of the weakness of the boy, and so wounded him that he never recovered.

We hope the time is near when the ill effects of this poison will no longer cause mourning and lamentation,—when none who profess the religion which teaches them to seek the good of their neighbor, can be found in the traffic of ardent spirits. Should this meet the eye of any such, who can yet for a little pelf deal out glasses, gallons and barrels to their fellow travellers to eternity, let me tell you to beware lest you do ten times more injury than your minister can do good! Let those who plead for the moderate use of ardent spirits, secure this use to their children by sending them with their jug or bottle whenever they may wish for the poison! Let those who are fearful that their children will join the Temperance Society, or that they will become pious and unite with some Christian church—let such, I say, learn their children to drink ardent spirits,—let them stand aloof from the temperance cause, and reiterate in their family circles the thread-worn and groundless argument, that "Temperance Societies are carrying things too far." Let those who have not resolution enough to lay aside the cup, enlist the influence of their children in support of their conduct, and they may not want those who take after their father.

B.

FOR ZION'S HERALD.

ON THE EXTENT OF CHRISTIAN PRIVILEGE.

Whatever promotes the cause of God, cannot be unimportant, any more than the salvation of a soul can be unimportant. The holiness, and by conse- quence the happiness of immortal beings, deeply in- terests the Deity. Indeed, it is plain from the teach- ings of revelation, that nothing in the affairs of this lower world claims so large a share in his regard.—He is not only interested for men in general, but for every individual in particular. The evidence of this interest every one carries in his own bosom, but it is apparent only to prayerful, reflecting minds. Whence arises the perceptions of moral right and wrong, and the exquisite sensibilities of conscience, but from the monitions of God in the soul? However, therefore, the septic may regard experimental religion, and whatever estimate some professors may put upon the religious exercises of their inferiors in point of talent and piety, the united efforts both of our minds and hearts, to bring them to glory, is the end of all his dispensations. It is a sublime thought, that the feeblest intellect,—the most obscure individual,—may yet occupy a position in the scale of being as elevated as that now enjoyed by the highest archangel.

Christians are said to be the light of the world.—They are the representatives of Christ on earth,—the only practical exhibitions of the excellence of Chris- tian principles. If the light in them should become darkness, how great is that darkness both to them- selves and others! Every Christian, therefore, ought to embody in his mind the principles, in his heart the experience, and in his life the practice of Christ. But it is lamentable that with many professors, there is a manifest disproportion between their principles and their experience; and in some instances even their practice: yet a general delinquency does not alter the nature of moral obligation. Want of conformity to the character and claims of Christianity, is as great a moral evil as though we were the only delinquents in the universe; and the interest felt in our behalf is as intense, as though we were the only ones to be saved.

Let us inquire, then,—What is the standard of Christian experience? This evidently is holiness, or conformity to the divine law; which implies that we make the divine glory the ruling motive of all our actions. It will be manifest by subsequent fruit.—"If thine eye be single, thy whole body will be full of light." One of these fruits will be a consciousness of God's favor, or a revelation of Christ in the soul, the hope of glory, implying a joyous sense of pardon,—the present witness of the Spirit that we are born of God. This is the great privilege of all the disciples of Jesus. It is necessary to their comfort and stabili- ty,—to their being the humble yet bold witnesses for Christ. The enjoyment arising therefrom, sweetly harmonizes all the emotions of the heart, and very materially modifies the whole Christian character.—It will induce, in the common affairs of life, a dignity of deportment in accordance with their sacred rela- tionship to heaven, and impart a zest to the perfor- mance of Christian duty. "My yoke is easy and my burden is light."

In stopping short of this attainment, we deprive ourselves of one of the most valuable gifts our heav- enly Father bestows—a gift which he is more desirous to communicate than we can be to receive. Without it the mind is more or less perplexed with doubt, and the future is veiled in uncertainty. The heart is not at rest, nor can the soul be satisfied. Its only happy abode is in a consciousness of the smiles of God.—Here the most exhilarating associations crowd into the mind, and hope becomes full of immortality.—They are to the soul what the cheering light, the balmy atmosphere, and the pleasant scenery of a summer's morn, viewed from some delightful emi- nence, are to the outward senses after a refreshing sleep. Here the soul enters its native element, dwells in the fountain of being and of bliss. The tide of joy may not always rise so high,—there will be "the hour and power of darkness;" yet unshaken confi- dence and peace may never be destroyed. We do not doubt the existence of the sun in the firmament, though the darkest cloud intervene; nor need the devoted soul doubt its interests in the divine favor, if occasionally his spiritual horizon be somewhat ob- scured.

The importance of the attainment above described,

may be estimated by the fact, that the sacred writers present it in the most glowing language, and regard it as the birthright of the Christian. The disciple de- stitute of it, they class with imperfect believers,—one on whom the principles of the gospel have not exerted their full influence; and they urge the making of every sacrifice to obtain it. A multitude of passages, in direct proof of its attainableness, might here be presented, but one only shall be cited. "Now unto him who is able to do exceeding abundantly above all we ask or think." The whole context shows that this is applicable to the experience of a believer. How comprehensive this language! I can ask for much, I can conceive of more; but God is able to do above this, abundantly above it, exceeding abundantly above all that I ask or even think. O the depth of his mer- cy! How unfathomable his revelations of love to those who will let him work within! Why should it not be so? Are not these communications neces- sary to the full development of the Christian charac- ter? Can we sustain, with Christian equanimity and dignity, the trials of the present without them? Uni- versal experience decides in the negative.

This state of mind has been regarded by the best of men as indispensable to Christian maturity, enjoy- ment and usefulness. To acquire it has occupied their most intense solicitude. Its possession has been their solace under all the sorrows of life. By it they could say—"To do or not to do, to be or not to be, to bare or not to bare, I leave to thee." Thus, though the will be perfectly free, it invariably chooses the divine. What God wills must be for the best. Local situa- tions and outward circumstances cannot disturb a peace derived from the light of God's countenance. His smile makes heaven. His frown, hell.

"Prisons palaces prove, if Jesus dwell with me there."

Many of the Puritans called it the full assurance of faith, and were witnesses of its experience. What Christian has read the exercises of the mind of Wes- ley, at the time of experiencing this blessing, and not had his heart fired to obtain it? Numberless other worthies, both in the ministry and membership, have been its joyful witnesses in life and death. Christian reader, thy Saviour offers it to thee, as the purchase of his blood, the seal of thy membership in him; and thy God invites thee to possess it and live forever.

Lynn.

J. HORTON.

MARTIN LUTHER.—Martin Luther used to remark, that a preacher should take care not to bring three little sly dogs into his profession—pride, covetousness and envy. To which he added, when speaking to ministers,—When you observe the people hear- ing most attentively, be sure they will return more re- ddered by a *thorough, low, moderate, prayer* prayer devoutly, and be never above learning. Those are the best preachers for the common people, who speak in the plainest, lowest, humblest, and most simple style.

A MINISTER.—A celebrated preacher, now deceas- ed, in a charge which he delivered to a young minis- ter at his ordination, thus addressed him:—"Let me remind you, sir, that when you come into this place, and address this people, you are not to bring your lit- tle self with you. I repeat this again, sir, that it may more deeply impress your memory; I say that you are never to bring your little self with you. No, sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

A MYSTERY EXPLAINED.—A family in this city had for some time been thrown into great confusion by the constant ringing of the bells of the house by some unknown hand. Servants left the dwelling in dis- may; and the cause of the unnatural noises could not be discovered. Fear had taken possession of the heads of the family; at nightfall the faces of the inmates of the house bore a sombre and melancholy as- pect; the children refused to go to their beds as usual; all was dire dismay; continual walking and starting, agitated and disturbed the rest of all. For some time this state of things continued—ever and anon a trem- endous peal of the bells struck terror into their hearts. During one of these fearful moments, a ser- vant happening to pass that part of the house where all the bells connected, she observed a favorite taly of her mistress busily engaged in pulling the bell rope, giving it now and then a severe jerk, thus creating an alarm in the family, which threatened destruction to their peace for her cat's-paw amusement. This little incident now furnishes many an hour of laughter to the gay, but for a time bewildered family.—*New York Star.*

JOHN NEWTON AND TEMPERANCE.—It is well known that Newton, when a youth, was wild and giddy. While following employment as a seaman, his father made inquiry respecting him, of a seafaring gentleman, who knew his son's habits. "How," said his father, "does John conduct?" "He is still un- steady," was the reply. "Is he intemperate?" asked his father. "No," was the answer. "Then," said his father, "I do not despair of him."

What John Newton was afterwards, all the world knows.—But how little hope is there of a drunkard! The Rev. Dr. F—, formerly a minister in this city, said he had known 4,000 drunkards, and he did not know of but four that had thoroughly reformed.

A GOOD CONSCIENCE.—Two monks having come one day to William Rufus, king of England, to buy an abbey's place, who outreached each other in the sums they offered, the king said to a third monk, who stood by, "What wilt thou give for the place?" "Not a penny," answered the monk, "for it is against my conscience." "Then," replied the king, "thou of the three best deservest it;" and instantly gave it to him.

Religious Intelligence.

FOR ZION'S HERALD.

BARNARD CIRCUIT, VT.

DEAR BROTHER—Let me proclaim to Zion that our God is pouring salvation upon us in Vermont. Barnard Circuit is favored with reformation. We commenced our labors this conference year with much feeling. In our first four round our circuit, we began to preach the doctrine of holiness, and explain to our hearers the necessity of having clean hearts. The effects were glorious. Some began to groan for full redemption in the blood of the Lamb, and to the praise of God some found it. Our prospects have been brightening ever since. Our meetings are well attended, and a general seriousness prevails. The Holy Ghost seems to be moving through our congregations.

In East Barnard there has been built, the season past, a house of worship called the Union Meeting House. During the time of building, the Spirit of God was working like leaven in the hearts of the people. In October the house was completed, and the 25th of October was appointed for dedication. Br. E. F. Scott was chosen to perform the interesting services. During the discourse, delivered on Daniel the 3rd chapter, 35th verse, many wept. After having dedicated the house to the service of Almighty God, the speaker addressed the congregation in a pathetic manner, and showed the importance of their dedicating their hearts to the Lord, and it appeared as if there was a universal determination formed that moment to obey his injunction.

Conviction continued to increase until our quarterly meeting held in the new meeting house, the 6th and 7th of Dec. This was attended with the power of the Great Spirit. We continued the meeting until Wednesday evening. Every exercise became more and more interesting. The first time an invitation was given for mourners to come forward for prayer, there was a simultaneous rush from every part of the congregation. The female singers, almost to an individual, and some of the males, left the gallery. There was crying out from almost every part of the house—A GLORY TO GOD! There were many who could testify that Jesus Christ had power on earth to forgive sins. Since that time there have been between thirty and forty hopefully converted to God. The work is still going on gloriously. "There is joy in heaven over repenting sinners." Most of the converts are heads of families, and people of influence. It is the Lord's doing, and marvellous in our eyes.

JOHN SMITH.

December 30, 1834.

FOR ZION'S HERALD.

BUCKLAND CIRCUIT, MASS.

DEAR BROTHER—Permit me to inform the friends of Zion, through the medium of the Herald, what the Lord has wrought for us on Buckland circuit. When we came on the circuit, religion was, on some parts of it, at rather low ebb. Backsliders were quite numerous. We have held on the circuit three protracted meetings; all of which were blessed by God, to the furtherance of the church, and conviction and conversion of sinners.

The first was held in Ashfield; and although we were disappointed of expected help, yet the meeting was blessed to the reclaiming of backsliders and conversion of sinners; also in removing of long and deep-rooted prejudice.

The second and third were held at Savoy and Buckland; at each of which the Master of Assemblies presided. A powerful work was wrought in the church—a number experienced the blessing of perfect love. We would, with grateful hearts, attribute all to the power of his grace for the great work of moral reform that has been carried on in this place within a few months past. A number, mostly young persons, that promise much to the church and the world, have sought and found the pearl of great price, and others are inquiring the way to Zion. The M. E. Society are erecting a neat and convenient house for the worship of God, which will be completed in the course of four or five weeks, and we are expecting greater things than these.

The church moved harmoniously, and the cry was for our promotion, and expect to receive more soon.

DANIEL GRAVES.

January 3, 1835.

FOR ZION'S HERALD.

NEWINGTON, N. H.

Please to record for the encouragement of the friends of Zion, that the Lord is not wholly unkind of us in this place. We would, with grateful hearts, attribute all to the power of his grace for the great work of moral reform that has been carried on in this place within a few months past. A number, mostly young persons, that promise much to the church and the world, have sought and found the pearl of great price, and others are inquiring the way to Zion. The M. E. Society are erecting a neat and convenient house for the worship of God, which will be completed in the course of four or five weeks, and we are expecting greater things than these.

Yours, &c. C. L. McCURDY.

Newington, Jan. 5, 1835.

FOR ZION'S HERALD.

WOODSTOCK, CONN.

DEAR BROTHER—The saving influence of the great Head of the church has been graciously felt among us of late. The fruit of the Spirit here had been feeble and languishing. In the course of the last summer it was somewhat revived, and in the early part of autumn three or four were converted, and the prospect continued to brighten. In the latter part of October we commenced a protracted meeting, which continued seven days with deep interest. We numbered at least twenty-five conversions. Twenty have joined our society as probationers, and the church has advanced, and is still advancing in holiness. God is still with us.

JOSEPH IRESON.

Jan. 1, 1835.

Extract of a letter from Rev. Wm. Kimball, dated GILL CIRCUIT, Dec. 27, 1834.

We have encouraging omens on this circuit still, but not so much of a revival as during the past year. We have seen over 100 converted this conference year, and have received over 120 into society.

Extract of a letter from Rev. E. Blake, dated NEW LONDON, CONN., Jan. 1835.

We are favored with a revival of the work of God in this city. It commenced on Sabbath evening last, in our congregation, and twenty or more have been converted since. The work is increasing.

Extract of a letter from Rev. A. Holway, dated FALMOUTH, MASS.

I would just say, that we have had some quickening in this station. The last autumn, five were hopefully brought to God; and we hope for better days.

The Rev. J. Shepherd, under date of GLASTENBURY, Jan. 8, 1835, writes thus:

On this small circuit this conference year, about 30 have experienced pardon. We are still encouraged to pray the Lord to carry on his work of saving souls.

If you want to make a sober man a drunkard, give him a wife who will scold him every time he comes home.

If you want to render your husband unhappy, blame him for everything he does, right or wrong.

And, finally, if you would always have a clear conscience, be an honest man and a Christian; and if you would not be everlastingly damned, PAY THE PRINTER.

—Western paper.

OUTRAGEOUS CONDUCT OF SLAVE-CLAIMERS.

We copy the following account from the inhuman arrest of a company of blacks, claimed as fugitive Slaves, near Salem, N. J., from the Freeman's Banner:

About 4 o'clock on Monday morning, the quiet slumbers of our peaceful town were disturbed by the cries of fire or murder. Those who understood the noise to be that of persons crying fire, proceeded forthwith to the house of the Reliance fire engine, and rang the bell violently, which soon drew a number of citizens from their beds into the street to ascertain the situation of the fire; but no light could be seen, nor fire found raging. It was not the calamities of a fire that caused the noise, but the screams and heart-rending cries of eight miserable beings, bound in chains, being conveyed through the town in a wagon, to the hotel, under the custody of a constable and persons who claim to be their owners. They were taken from their beds, at a house four or five miles from this town—their owners, thus *valued* with but their scanty bed clothes to wrap around them to screen them from the piercing winds and falling snow; and brought here to be sworn to and identified by those who claim them as their slaves.

From an early hour in the morning throughout the whole day, an excited and sympathizing community thronged the hotel to hear the proceedings and catch a glimpse of the miserable wretches. At 10 o'clock A. M. one of them (a negro) was summoned before the Hon. George Bush, Judge of the Court of Common Pleas, for this county, to undergo the proof and identification necessary from her claimant, previous to being taken away. Several counsel appeared in behalf of the poor negro, and one on the part of the claimant; and after lengthy arguments from both sides, upon the previous proceedings of the Justice who granted the warrant, the Judge dismissed the prisoner, upon the ground that the proceedings were not legal.

Now a still more serious aspect was given to the affair. After the Judge had dismissed the poor negro from the proceedings of the Justice and "quashed" the power of warrant, and while she sat in the room where the Court was held, with her infant in her arms, Mr. Donahoe, of Philadelphia, and who is said to be an agent of the slave claimant, and acting under the power of an authorized Attorney, drew a pistol, cocked it, and stated he was going to hold and protect the property under his charge.

The community, heretofore excited, at once became exasperated. "Seize him," was the cry from every direction, and the pistol was wrenched from his grasp by a constable. When sufficient opportunity was allowed, he drew a dirk, which he stated he would use in self-defence. At that moment, the sheriff arrived, who immediately forced his way through the crowd in the room, seized the arm of Mr. Donahoe in which he held the dagger, and so held it as to prevent his doing any injury, when it was forced from his hand, and he carried by the sheriff and constables to jail; and after having remained there for four hours, gave bail to keep the peace and for his appearance at the next term of Court. During the scuffle in the room at the hotel, the reputed slave made her escape out of the window.

The other blacks were delivered into the custody of the sheriff on Monday evening, with a charge that they should be furnished with comfortable lodgings in the county jail. Yesterday the further investigation of the claims of the slave holders was commenced, when, after a number of preliminary motions and arguments, the examination was further adjourned to the first Friday in March.

VALUE OF TIME.—It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet to walk, found, before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. I would not prevent people from reflecting, from many of these. Circumstances favor persons thus bent on rational employment. Instead of idling away a half hour before dinner or some appointment, if they take up a book or a pen, or undertake to do any little duty which demands their attention, they will find the time which they might have frittered away, much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have "no time." We all have "time," more or less, which might be devoted to the performance of neglected duties.

A DIALOGUE.

FOUNDED ON FACT.

MR. A.—Good morning, Mr. B.

MR. B.—Good morning, good morning, Mr. A.

MR. A.—How do you do this morning?

MR. B.—Miserable, miserable indeed; I am taking the air, to see if I cannot get rid of the terrible headache I have in consequence of our long stay at Newington.

MR. A.—Why I am in the same case; I left you still at table. I took French leave at nine after a few hours sitting. I wished to leave earlier, but out of respect to the Rev. — I held on as long as I did, hoping that he would make a move, but seeing no prospect, and as the wine appeared to grow better the longer it was pressed around, I decamped.

MR. B.—Ah! sir, I wish I had done the same; had I, I should now be at my office instead of seeking reformation here. The Rev. gentleman you speak of set me the last, and I stand it out.

MR. A.—What do you think Mr. B. of the fashion of men meeting together, and for hours playing the wine bottle?

MR. B.—Why, dear sir, I think it all wrong; and when a clergyman, by his presence and example, countenances it he not only inflicts a deep wound on the profession he has embraced, but sets a dreadful example.

MR. A.—I have come to the same conclusion.

PURE WINE.—Lucius M. Sargent, Esq., in a Temperance Address delivered at Bennett Street Church, and several other Churches in this city, and lately at Harvard University, presented the following for the consideration of wine bibbers:

We often hear of pure wine—a thing that never did and probably never will exist. If you will take the trouble to read John Locke's account of the manufacture of wine as he witnessed it at Montpellier, you will probably be able to account for the presence in most wines, of that unctuous matter which is stated by Newmann and other chemists to form a component part. "In all parts of their making wine they are sufficiently nasty; the grapes also are often very rotten, and always full of spiders. Besides that, I am told by those of the country that they often put salt, manure, and other filthiness in their wine, to help, they think, its purging. But without these additions, the very sight of their treading and making their wine, the dirt, and out of the dirt into the grapes they are treading, were of liquor to the grapes they are against this sort of liquor." Such is the testimony of Locke, in a letter to the Earl of Shaftesbury. The monstrous adulterations of this article in our own country would be altogether incredible, if they had not been demonstrated beyond the possibility of doubt.

Whiskey a dog upon the Press.—Our good natured brother of the Bethania (Lancaster County) Palladium thus satisfactorily accounts for the non-appearance of his paper:—The Palladium has not been issued for the two weeks past; because, the distiller made whiskey, and the retailer sold it, and the person who would make to print the paper, drank of it, until he became drunk and foolish; and I would have him no more. I have help now that pronounces better for sobriety, and the paper will go on.

ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 14, 1835.

A PARAGRAPH FOR INFIDELS.

Voltaire, like Tom Paine, died in agony and wretchedness. He had been ambitious, and had won many laurels by his literary productions. As a poet, he was admired by those who did not feel a sympathy for his religious principles. As an historian and a dramatist, he was considered the first of the age. As an infidel, he was even more notorious than Kneeland, and his powers for promoting every system of virtue and religion were perhaps unparalleled. He was the leader of a sect who believed in no religion, no God, no eternity; and whose vile principles have stamped war and despair wherever they have been embraced. His followers were the nobles, the princes, the literati and the dignitaries of France. They were many, and they were lavish with their praises to him. Mornantel was his particular friend, and embraced his infidel sentiments to their full extent. Voltaire had gained a literary triumph of no ordinary character. Mornantel hastened to congratulate him on "his success in glory"—but Voltaire was sick, and on his dying bed. Mornantel exclaimed, as he entered his room, "Are you satisfied with glory?" He replied, "Ah! my good friend, you talk to me of glory, but I am dying in frightful torture!"—and also in substance said, "I see before me a hell, and I must soon be there! Oh! that I were a Christian!—I should then have no fears!"—

AMUSING AND SERIOUS.

The Hon. Judge S. P. Fay has appeared before the public in an article of nearly two columns, published in the Boston Courier of the 5th inst., designed to explain why he did not take his children from the Convention before the riot, when he had an opportunity of seeing the elements of disorder in motion, and ready to burst in ruin and devastation. This writer, however, does not keep within the scope of his original intention, but with unbecoming garbality talks merely of the affairs of that establishment, and tells all that he knows, which is nothing at all. Respecting what we shall say concerning his Honor's article, we have no apology to render. We attack sentiments, not men.

We had written thus far concerning the article in question, but upon a re-perusal we confess our unwillingness to descend to a regular reply. Some inconsistencies, and some things that appear to us rather worse, we will present to our readers.

He says he thought there was no cause for alarm. Let the reader judge. On Monday he says that he went to the Convention, and saw four or five persons—young men and boys—standing in the gateway. "I got out," says the Judge, "and went up to them. I made several inquiries of them individually as to the purpose of their being there, to which one answered that he came along with the rest, another that he came to see what was going on, and two or three others that they came out in consequence of what they saw in the newspaper—alluding, as I understood, to the paragraph in the Mercantile Journal and Courier, headed 'Mysterious.' I then informed them that the statements in that paragraph were untrue, and that they had been fully inquired into by the Selectmen and others, and were found to be entirely groundless. I then remonstrated with them in pretty severe terms!"

What a fine appearance his Honor must have made, soberly lecturing four or five young men and boys, who "came to see (as the Judge himself did) what was going on," standing in the gateway of the Convention!

While delivering his remonstrance, a considerable number of persons collected, apparently brickbatters and residents in neighboring houses. These, he says, appeared to be mere listeners—sembled about the Judge says—

"As we were strangers, and too well dressed to be respected by this sort of persons, (!!!) we thought it best to go back to Mr. Cutter and let him know the state of things, not doubting that he, being well known in the neighborhood, and a man of influence, would be able to satisfy them that there was no ground of complaint or hostility against the Nunnery, and would prevail on them to go home."

It appears the Judge supposes that the people in the neighborhood of the Convention decide upon the value of a man's opinions by "the cut of his coat." Being "too well dressed," they went to Mr. Cutter! We wonder at that. Was not Mr. Cutter "well dressed," also? What nonsense for a Judge to utter—how derogatory to the citizens of Charlestown! After a few more statements, he leaves his explanations, and commences his general remarks.

"I verily believe there would have been no mob on Monday night, but for the paragraph first published in the Mercantile Journal of Saturday, and copied into the Courier of Monday, headed 'Mysterious.'"

"May it please your Honor," your pen is tripping. At the commencement of the same paragraph from which we cut this, you say—

"I am now satisfied that the design of destroying the Convention on Monday night, did not exist when we left the gate, with the people there assembled; but that it was subsequently adopted, in consequence of the very measures taken by the Selectmen and Mr. Cutter to prevent it, and which were communicated by them after we came away."

"Thursday night had been named as the time, but as the inquiry by Mr. Cutter on Saturday, and of the Selectmen on Monday, whose reports were to be published on Tuesday, would destroy their pretence, the leaders of the mob saw that they must proceed that night, or not at all."

Thus the Mercantile Journal (mob-creating periodical) is said in one sentence to have been the cause of the riot on Monday night, and in another, the Selectmen are stated to have been the cause. How charmingly his Honor "blows hot and cold!"

"That all the stories which have been circulated through the country, calculated and designed to bring odium upon that community, are false fabrications, I take upon me to affirm. I do so, as well of vindicate the character of those injured and unoffending females, as to disabuse the minds of that portion of the public, who have been misled by these stories, but who are willing to be informed and to believe the truth."

He "takes upon him to affirm,"—and what defender of the Convention ever did more? No one. But he is so unwise as to suppose that his affirmations will "disabuse" the public mind on the subject? It is too absurd. The people of this community have done right—perfectly so—in being jealous of the Convention. History has given them too many lessons respecting the prostitution, and the deeds of MURDER, within their walls, to allow one to grow up in the midst of us without alarm. Heavens, ay, traitors, must be that man, who, after he has come into possession of the appalling facts connected with these prisoners of the arch-fiend, can sleep quietly.

But the Judge says he "has facts enough to satisfy any man who has his reason and the disposition,"—and the charges brought against the Convention are unfounded. Why then does he not produce them? Does he mean to libel the majority of the community by intimating that they cannot appreciate his "facts."

We now come to a part of Judge Fay's disconnected letter, which, if remembered in after years, will brand him with disgrace. He has unjustly, ungalantly, and without cause, made a brutal attack upon a young lady whose reputation is as unspotted as the whitest snow,—we mean Miss Theresa Reed. We rejoice that this lady

possesses courage sufficient to step into the arena, and defend herself.

We place one—and but one—of his declarations with her reply in *juxta-position*.

"On that point, I will take the liberty to refer you to a certain Miss Rebecca Theresa Reed, alias Rebecca Mary Agnes Theresa Reed, (as Goldsmith says, I love to give the whole name,) a Catholic Protestant, as she termed herself in Court the other day, who has been about Boston and the vicinity for the last two or three years, announcing herself as 'the humble instrument in the hands of Providence to destroy the institution at Mount Benedict.'"

Miss Reed says—

"In answer to this—in the first place I would state, that all which is exceptionable in the paragraph, is false."

In conversation with Mrs. Fay, she made the following remark:

"I hope to be an humble instrument in the hands of Providence of showing my friends the truth."

So much for the Judge. When he attempts to write again, we hope he will have the wisdom to refrain from giving the public such a senseless string of declarations without proofs.

* What a brilliant and important quotation for a learned Judge to make!

COLD WEATHER.—The very caption gives us the chills—it contains such an amount of truth. We did not expect to tell our readers any news (we wish it were so to us) when we commenced this paragraph, but simply intended to express a little brotherly sympathy.

A week last Sabbath, the thermometer stood at ten degrees below zero in this city. We fare, however, better than our neighbors. A gentleman from New Haven informs us that it has been at twenty-three degrees below zero, and the Mercantile, if we mistake not, states that at Saco, Me., it stood at TWENTY-THREE below.

POPIST DUNGEONS FOR HERETICS IN THE U. S.—Lorenzo Dow stated, in a sermon at Bromfield street some years since,—many of our readers in the city doubtless remember it,—that under the Roman Catholic Cathedral in Baltimore, there were DUNGEONS for the incarceration of recalcitrants to the faith. This has been confirmed by other facts which seem to place it beyond doubt. The Protestant Vindicator, a noble and invincible opponent of Popery,—states that a Papist who threatened to leave the church, was actually cast into one of those dungeons, and fed upon bread and water until he promised to be a faithful son of the church. It is said that similar prisons are built beneath the St. Louis Cathedral, constructed precisely like those in the Inquisition at Spain. We have, then, an Inquisition, virtually, in our own country—say, and an Inquisitor General to manage it, appointed by His Holiness of Rome. Yet we are soberly told by some Protestants—thanks to Heaven, they are very few—that there is no great danger, and that we must be careful not to raise an "excitement" concerning it. They would fain have us *schispi* in the ears of the community, a gentle hint that they may, possibly, be in some danger, and would, peradventure, then, have us sing a song that shall lull them to sleep, until the monster shall have plunged its poisonous fang into the vitals of the nation. Shame on such pusillanimity! A nation is on the verge of a fearful precipice, and yet, forsooth, we should not, for fear of "excitement," sound the tocsin of alarm! While we are hugging ourselves in present quiet, Popery—impelled onward by its arch prototype—is advancing to conquest. A Convention has been recently established in Charleston, S. C., and they are springing up all over our nation. By our negligence we are making America the hot-bed of infidelity.

THE Editor of the Maine Free Press has published an article in his last, which merits severe animadversion. He says—

"Many of the religious periodicals of the day are lashing themselves into a burning excitement against Popery, and sounding an alarm, both long and loud, against the Catholics of the valley of the Mississippi, where, we are told that they now have almost the entire control."

There is no necessity for the religious periodicals to "lash themselves into a burning excitement." They are "lashed" in by Popery. The fact contained in the subsequent paragraph to the above ought to "lash" the editor of the "Press" himself into an "excitement," that should not cease "burning" until this vile system of cruelty and oppression is trampled into the dust.

We should very much regret to see the Catholic faith become the prevailing faith of our nation, as it is in its very form and features essentially despotic, and at variance with the spirit of all our free institutions.

And yet though Popery is thus "despotic," the editor would have, peradventure, our articles brought forth from an ice-berg!

We believe that nothing is wanting to check the progress of Catholicism save open and candid discussion. And how, pray, is it to be done, if Roman Catholics seek to avoid it? What do they return for facts?—*billingsgate*. What for Scriptural arguments?—*billingsgate*.

Let this sect be looked upon as brethren.

Brethren! Then our "brethren" have sent thousands of our fathers to glory, by means of faggots—have sawed their bodies asunder—have tortured them at the rack—have starved them to death—have imprisoned them—and have driven them into the caves and dens of the earth. What brotherly feeling!

A MEDLEY OF THOUGHTS.—A private correspondent, in a social letter, makes the following off-hand comments on the prominent articles published in our columns:—

MY DEAR BROTHER—I am very glad that you have commenced the publication of those articles upon 'A FOREIGN CONSPIRACY against the Liberties of the United States, by BRUTES.' The articles are well written, contain much valuable information, make some very important as well as startling disclosures, and admit no superfluous matter or words foreign to the point in discussion. The only way by which we can successfully combat the influence of Popery, in the present organization of our civil and ecclesiastical institutions, is by enlightening the public mind upon the subject. Why are so many wholly indifferent upon the subject, and others lending their influence? Is it not because they are unacquainted with the historical character of her doctrines,—the despotic nature of her government,—the political cunning and intrigue of the Jesuits,—the infernal spirit which actuates the whole body—a fine specimen of which you gave us in yesterday's paper from the pen of Mr. Pepper, together with her past history, which is the best comment upon her character? The works of Popery are the works of darkness. Let in the light of truth upon them, and her minions will flee as thieves from their work by the morning's dawn.

I am much pleased with your new correspondent 'THOMSON.' His subject is an important one, and he handles it well for a newspaper communication. I have thought upon that subject for years; and I am glad that somebody else has begun to think; and not only think, but do. See what Lady Huntington was enabled to accomplish by acting upon the principles recommended by 'Thomson.' Many others might be mentioned to the purpose, but I will only allude to the great good done by a wealthy and influential Methodist in Kennebeck county, Maine,—I mean 'FATHER SAMSON,' of Readfield, who may be esteemed the founder of the seminary located in that

town. If all our wealthy members, and those of other churches, were of his stamp, Popery would soon be converted. But the grand difficulty is, the greater part of the higher classes in church, as well as those in the world, live for themselves, and not for the cause of God. I do not wonder that many of them enjoy no more of the love and favor of God. How can they, while they "lay up treasure upon earth," and are not careful to be "rich toward God?" by good works?

But what has become of your friend "CENSOR?" He has used his pruning knife with so much skill and judgment, that I hope he will take it up again.—I have long seen and deplored those evils of which he complains, and now think it is time that they should be remedied. His remarks upon the distaste of some of our people for doctrinal preaching,—upon their repugnance to fair theological discussion in detecting the errors of others and supporting the doctrines of our own church,—upon the general neglect of singing in our congregations, leaving that work to be done by the choir,—and upon the carelessness of our people with regard to kneeling, are all very correct and judicious. I hope that he will be heeded in his rebukes, for the first evil of which he complains has done immense injury, not only to the people, but to the preachers, by discouraging those who have a talent for opposition and discussion, and encouraging those who possess the ability of making much sound with little sense, to neglect the cultivation of their minds, seeing they could be popular without it. The other two evils of which he speaks, are truly unbecoming Christians, and especially those of them called Methodists. If any wish to prove the justice of his remarks respecting singing and kneeling, let them visit those congregations in England and at the south and west, where, in some instances, not only all the church, but the whole congregation both kneel and sing. I do not wonder that their preachers are so much more animated and pathetic, and their worship so much more interesting than ours. It is enough to render any meeting interesting, to have a whole congregation engaged in singing and kneeling, and enough to inspire any preacher in his address to the throne of grace, to have a whole congregation kneeling before him.

I admire the new dress in which the paper appeared yesterday. It does credit to your printer, and whoever else was concerned in the matter.

EATING AND DRINKING.—A man who habitually makes a butcher's stall of his stomach, is no better than one who makes a dram-cellar of his belly.—*Northampton Courier*.

We ask your pardon, neighbor, but you have made a slight mistake. The man who eats voraciously and oppressively, ultimately destroys his constitution, but what he takes in, is itself, a nutriment. On the contrary, he who takes rum into his stomach receives poison, and a poison that contains nothing nutritious. Here, surely, is some difference,—but not a very material one, we confess. Both devotees scorching rebukes, for both debate the image of God, by disgusting brutality.

STATE LEGISLATURE.

On Wednesday the members of the State Government assembled at the Capitol. At 11 o'clock the members of the Senate were called to order, and duly qualified. Charles Calhoun was unanimously elected Clerk, having received 32 votes; and Benjamin T. Pickman, having received 30 votes, the whole number, was elected President.

The members of the House of Representatives were called to order at 11 o'clock. After the usual preliminaries, the House proceeded to the election of a Clerk, and Luther S. Cushing was elected, having received 469 votes. After two trials, Julius Rockwell was elected Speaker. Mr. R. was conducted to the Chair by Messrs. Blake and Russell of Boston, and made an appropriate address. Some discussion arose on an order offered by Mr. Pierce of Stoughton, directing the Messenger to furnish the members with one newspaper a day, but, on motion of Mr. Baylies, it was laid on the table, and, after the transaction of some formal business, the House adjourned.

At 2 o'clock, the members of both Houses, together with the Governor and Council, moved to the Old South Church, where a discourse was delivered by Rev. Dr. Wainwright of this city. The sermon was sound and logical.

Rev. H. Winslow was chosen Chaplain of the Senate on Thursday.

No business of much consequence was transacted on Friday or Saturday, except the filling of vacancies in the Senate, and the choice of Rev. Messrs. Gannett and Blagden of this city as Chaplains to the House.

We cannot consent to occupy our columns with many of the uninteresting details necessarily connected with the proceedings of the Legislature. All, however, that we think will be considered important by our readers generally, we shall give.

ALL THE DECENCY AND CIVILITY.—The Romish newspapers are continually venting their spleen against Protestant editors, because the latter have the effrontery occasionally to call in question the infallibility of the Romish Church, and to expose to the view of the people, the superstitions, dogmas, and idolatry of that Church. The spirit of their language is,—What right have heretics to call in question our practices, to examine our doctrines, and publish to the world our supposed errors? We are the true Church—the infallible Church—the One Holy, Catholic and Apostolic Church. How do these vile heretics dare be guilty of such sacrilege?" In their estimation, Protestants have no decency, no civility, no liberality; but these virtues are all wonderfully concentrated in the editors of Romish Catholic newspapers. We will proceed to give some exhibitions of them, which we copy from a Romish paper printed at New York city, and called the *Truth Teller*.

"Every line of the Protestant Vindicator contains the most absurd and blasphemous falsehoods; every article is composed of the vilest and most odious bigotry, and the whole contents, from first to last, form one unwholly and assassin-like attack upon the Catholic religion. It is an outrage against religion, decency, and common sense, and an insult to the Almighty."

"Mr. Bourne, the editor, is a man of no talent or ability, and his chief accomplishment is an intimate acquaintance with slang more fulsome than that of billingsgate."

"The first article in the Vindicator is reeking with the greatest falsehoods which malice, envy or bigotry could invent; and although this article is abominable in the extreme, every other in the paper is equally so. We will not notice the innumerable barks of the unlettered whelps, whose frothings boil up in the 'Protestant Vindicator,' but proceed," &c.

"If the authors of these numerous attacks on the Catholics, have ever read the Declaration of American Independence, or the Constitution under which we live, there, are they to be despised, loathed, hated as the venomous reptile which conceals itself to destroy the innocent and unwary,—the midnight assassin, who plunges his dagger into the unoffending,—or the murderer, whose hands are continually red and reeking with the blood of his fellow-creatures."

How decent, how mild, gentle, and civil! What a spirit of forbearance, love and good will! How amiable the only true faith makes these gentle

How mild, gentle, and civil! What a spice, love and good will! How amiable the makes these gentle creatures! We might above is sufficient. What would such men power to call to account these "venomous" these "assassins," and "murderers," and upon them for their sacrilegious offense should witness the same cruel tortures and which have stamped, and will for ever dish Church with indelible infamy and

tary; and that the cost of these various operations of the city, caused by the Convent Riot, would amount of \$5000. Of this expense, about \$1700 had been incurred by the Investigating Committee, the balance by the Executive department of the city. This Board has not appropriated a single dollar of this sum, nor appointed any committee to view any expenditure connected with it, as required by law. A sub-committee of the Investigating Committee had approved of the bills, and the Mayor, as required by law to compare all expenditures with various appropriations, before he sanctions any

—gaming—cock-fights—Sabbath breakings, and a
all *ceteras* of iniquity are practised in broad day-light.
Mr. Parker, by the advice of his church, has de-
ed, like a man and an apostle, to face the storm.
The following are the reasons which induced him to remain
1. "This is now a plain persecution, and the ques-
may as well be settled now as hereafter whether this
ple are to have toleration.
2. "The church will not probably be erected in
Parker should leave that city.
3. "It will doubtless be built if he remains.

A boy, carrying the mail from Moriah to Kately came into the latter named town, and had rebuffed of one hundred dollars, which had been entrusted to him to carry, by a man who met him at the door, and placed a pistol at his breast, demanding money which he said he saw him receive. Then in the neighborhood immediately turned out to search the little fellow, when they found the money snugly stowed away in one of his pockets, and he to prison.

The late severe weather has done much damage to shipping, off and on the coast. We have room for the following items:—

Brig *Xalissa*, from Philadelphia for Boston, with a great amount on Phenix Island, Dec. 29—vessel and tent ashore.

Sloop *Harriet & Charlotte*, of Salem, abandoned on the coast, Dec. 29. The crew were rescued, and the boom gone, sails torn to pieces, and lying about the shore. The vessel, apparently tight, was passed Dec. 16th, in lat 39 1/2 N. and long 70 1/2 W.

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET.—MONDAY, JAN. 5, 1835.

PRICES. *Beef Cattle*.—No particular variation in the market. We should quote the same, viz., primes 6d a lb; good at 26s a 27s; thin at 20s a 24s.

Sheep.—Those at market were of an excellent quality but we are not in possession of sufficient information to enable us to give prices.

Swine.—Two lots of selected barrows were taken at 45 cts.; one lot of selected sows and barrows at retail, 5 for sows and 6 for barrows.

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Poetry.

DEATH OF COLERIDGE.

BY D. MARTIN, A JOURNEYMAN PRINTER.

He sleeps!—the child of phantasy
Has sunk to rise no more—
Live hollow waves that beat against
Eternity's black shore!—
And the lightning-fires of intellect,
That played around his brow,
Lie like old ocean's hidden pearl,
So low and sheenless now!

He sleeps!—yet round his lowly grave
The proud of earth shall stand—
Ambition mourn a votary less,
On Fame's undying hand!
And Poetry—that sacred flame
That will forever burn,
Shall bring her never-fading flowers,
To scatter round his urn!

Ah! he was great!—the God-like gift
Of genius shone within—
Like glittering gems that deck the brows
Of heavenly seraphim!
Old Nature's wild-wood loveliness,
He pictured clear and bright,
And held communion with the stars
That deck the brow of night!

He sleeps!—but fame will write his name
On Time's unlettered page;
And weave a wreath of amaranth,
To give an unborn age!
Oblivion's waters, cold and black,
May roll above his head—
But, Coleridge, never shall thy name
Be numbered with the dead!

[From the Christian Observer.]
HYMN TRANSLATED FROM THE GERMAN.
"Who shall separate us from the love of God?"

Jesus, I quit thee not!
"Thou good with thee to live:
"Thou who art at the first
My very life didst give;
"Thou hast increased it,
"Thou hast sustained it ever.
Jesus, I quit thee not:
Jesus, forsake me never!

I quit thee not! "Thou good
With thee to suffer grief:
Thou lightest my cross,
Thou bringest me relief:
Yea, through thy sharpest pang
Thou shalt my soul deliver.
Jesus, I quit thee not:
Jesus, forsake me never!

Jesus, I quit thee not:
"Thou good with thee to die:
For if thou be with me
I faint not utterly:
Thou shalt receive my soul,
To be with God the giver.
Jesus, I quit thee not:
Jesus, forsake me never!

ACROSTIC.

BY H. FRY, OF EDINBURGH.
Watch yonder wretch—mark well his haggard face,
His tattered garments, and his tottering pace:
In every feature vice and dark despair
Securely reigns, and penury and care.
Keen are his wants, and justice round him throws
Endless confusion and a cloud of woes.
You ask what dire calamity is this

Which blights so cruelly his health and bliss?
He is a drunkard. Alcohol hath found
In him a victim—and his soul is bound.
Soon as the demon his fell torch illumines,
Kindled within, the fatal fire consumes;
Each comfort flies at his approach; and fade
Youth, strength and virtue, 'neath his upas shade.

FOR ZION'S HERALD.
QUARTERLY MEETINGS.

MR. EDITOR—The fame of our Quarterly Meetings in former times, has come down to us from the fathers—some of whom still remain with us, though many have fallen asleep. These meetings make a part of our economy; and they used to excite a great interest among the people.

Twenty-five or thirty years ago, it was not uncommon for our brethren to go thirty and even forty miles to attend a Quarterly Meeting. But now, since our circuits are made so small that they are held in almost every neighborhood, there are many not disposed to make even the small sacrifices required in order to attend them. It used to be a common saying among our friends, that the exercises of Saturday afternoon and evening, were about one half the Quarterly Meeting—and some have thought the best half too. But you may now see in the neighborhood of these meetings, many of our brethren and friends in their shops and fields, while a few, perhaps, are engaged in the introductory exercises of the Quarterly Meeting—and these delinquents are not always in their places even at the *feast of love*, on the morning of the last day of the meeting. You may frequently see them entering the house of God—with all the indifference of mere spectators,—about the "eleventh hour" of the meeting. I speak now more particularly of Quarterly Meetings in the country.

It may be said, perhaps, that one cause of this falling off of interest, is the natural consequence of cutting up the work into small circuits and stations. It is indeed to be feared, that we have divided and subdivided too much; and this may be a reason for the non-attendance of our friends from a distance, because they now belong to other local sections of the work; but surely this can be no excuse for those who, by this arrangement, can attend their Quarterly Meetings with much less labor and sacrifice than formerly.

It may be also said, that as many of our Quarterly Meetings are now held on week days, our people cannot afford time to attend them; but this certainly cannot affect their attendance on those that are still held on Saturday and Sunday. It is true it is very difficult for many of our friends who live in factory villages, to attend any meetings much, except on the Sabbath; but this is not true in general of our farmers and mechanics at large. The mere loss of their time is all the sacrifice they have to make, and this at most is only one day more (once in three months) than they would lose, if their Quarterly Meetings were held on Saturday and Sunday.

The Jews were required to labor six days out of seven; and yet they were allowed time for their solemn festivals several times a year, and for several days together. And shall we be more restricted in our religious privileges under the gospel? There is

no good reason why our Quarterly Meetings should not be as well attended on week days as on the Sabbath; and as well attended now, as thirty years ago. The novelty of former times has, indeed, passed away; but a spirit of permanent religious enterprise should occupy its place. Where the church takes a proper interest in her religious institutions, the congregation will imitate her example. Let the members of the church be seen flocking to their religious festivals,—whether they come on week days or Sundays,—and we shall neither want a congregation, nor a refreshing season from the presence of the Lord. It is generally within the province of the preachers, to infuse a spirit of enterprise into the church and congregation. Let them lead the way. Let them instruct their people that their Quarterly Meetings must be attended, come when they will; and that they can have as good a meeting on one day as another. Let them lecture on this subject, privately and publicly, till the army is properly disciplined, and every soldier is at his post.

As I am now on the subject of *week-day* Quarterly Meetings, indulge me, Mr. Editor, a little longer.—There are, I believe, a few things that can be said in their favor.

First, Quarterly Meetings on week days do not interfere with other appointments. In many of our circuits, there are two or more preachers employed; so that one or more congregations are left destitute of preaching when the Quarterly Meeting is held at one of the appointments on the Sabbath—or else the preachers must fill their appointments in the different parts of the circuit, on the day of the Quarterly Meeting, and leave the presiding elder to officiate alone, or perhaps with a part of the preachers and brethren; and this arrangement cannot be too highly reprobated. All this trouble might be avoided by holding our Quarterly Meetings on week days; and in that case, all the preachers and all the members might and ought to be present; and by doing so, no appointments would be neglected.

Second, By holding our Quarterly Meetings on week days, we may frequently have the aid and assistance of the preachers from some of the adjoining circuits; and this would be calculated not only to circulate ministerial gifts, but to form an interesting acquaintance between the preachers and people, in different parts of the work. It would also greatly lighten the labors both of the presiding elder and preacher in charge, and be equally interesting and profitable to the people. In case, also, of the unavoidable detention of the presiding elder from any Quarterly Meeting, his place might generally be supplied by some visiting brother.

Third, And not the least among the advantages of week-day Quarterly Meetings, is the great saving of time to presiding elders. They, as well as other preachers, need some time for study and improvement, as well as for rest and relaxation. To think of reading or writing much while out upon their districts, among preachers and brethren, is altogether out of the question. But if they can attend a Quarterly Meeting every two days while they are out, they may redeem some time to spend with their families and in their studies. For the presiding elder to spend more time with the preachers and brethren in any place than is necessary, would be a waste both to himself and to them; and it would be setting an example unworthy of imitation. To attend the regular Quarterly Meetings in either of the districts, is labor enough for any one man; it would therefore be unreasonable to require a presiding elder to spend all the intervals between the Sabbaths in visiting and preaching lectures.

Our Quarterly Meetings on week days may be frequently connected with four days meetings, and thus be made seasons of special interest; but when this is done, the Quarterly Meeting should be included in the last part of the four days meeting if consistent.—Quarterly Meetings on week days are extra seasons of grace—they do not interfere with other appointments—we have our regular Sabbath privileges uninterrupted. We come, therefore, to this very natural conclusion, that in all our circuits and stations, with the exception of factory villages, week days ought to be even preferred to Sundays for Quarterly Meetings.

Let us, my brethren in the ministry, arise as one man, and drive from our church and congregations that little, contracted, selfish spirit, which grudges every hour spent in the worship of God unless it be on Sunday.

O. SCOTT.

FOR ZION'S HERALD.

MR. EDITOR—The following extracts, taken from a letter written by a young gentleman of my acquaintance, travelling in Canada, are at your disposal if you think them of sufficient importance to have a place in the columns of the Herald. From my knowledge of the writer I have no doubt of the correctness of the statements contained therein. The letter is dated Montreal.

Yours, &c. SOLOMON SIAS.
MONTREAL, MAY 31, 1834.

MY DEAR FRIEND—I have been in this city little more than a week. Having passed the Chamblay Mountains, which are fifty miles distant from Montreal, I came upon level, marshy, and clayey soil, which continued so the whole of the distance to the city. It was as level as the house floor. From the top of the mountain can be seen the St. Lawrence and Montreal. As I passed along, my attention was particularly attracted to the numerous crosses erected by the French Catholics near the road, from 15 to 20 feet high. Some are painted black, and others white. The Catholics cross themselves when passing them. One in particular was very handsome. It was painted white, 18 feet high, and enclosed with a small white fence. On the cross pieces were several devices carved from wood, such as a hand, hammer, nail, bolt, ring, star, and the end of a spear. In the centre, about half way down, was a small niche cut out, in which was placed a crucifix, with a figure of Christ upon it, enclosed in glass, about five or six inches long. It spoke volumes for the superstition and ignorance of a priest-ridden and enslaved people.

Last Monday I went to the French church to witness Catholic mummery in its refinement. This is the largest church in America, built in Gothic style, and finished in the interior in the same manner, of beautiful stone. It covers nearly an acre of ground, is a splendid building, 253 feet long, 132 feet wide, and the towers 200 feet high, and 100 feet to be added. It has two galleries, and contains over 1000 pews, besides numerous benches and seats. It is capable of holding 13,000 persons. From the floor to the highest part of the walls, inside, is 100 feet. Standing in the gallery, you can scarcely hear the priests mutter over their Latin jargon. At the back part is a stu-

pendous window, nearly the height of the building inside, before which is a transparency, upon which is painted likenesses of the Saviour, in the different scenes he passed through, and on each side of him the evangelists and apostles. The pictures number, in all, thirty, I think, as large as life. In the upper gallery, on the south side, near the altar, or, rather, overlooking the altar, is a large cross erected, twenty feet high, upon which is a likeness of our Saviour, as large as life, carved from wood, and nailed upon it. The building is beautiful. It must be seen, to be admired. I cannot describe the exercises, until I have seen more of them. They are composed of singing, (whether in prayers or exhortation, for it is all sung), accompanied by the organ. Every few moments they throw their incense towards the audience, and alternately (the bishops) at each other. Every day in the week, I understand, this mummery is practised. There were, when I was present, at least from 1000 to 1500 persons in the building, and I could not help noticing that on the signal given to kneel, out of all the multitude, who immediately prostrated themselves, I was the only one who refused to bow to Romish idolatry. It struck me very forcibly at the time, as I stood alone, and all eyes were turned upon me after they arose. The poor deluded Catholics were every where kneeling, and saying their Ave Marias and crossing themselves. The effect was ludicrous in the extreme. It is astonishing that ignorance reigns, as yet, to so great an extent.

JUNE 2, 1834.—"God's feast," as the Catholics call it, has passed. It was indeed a grand and imposing sight. The procession was very long, probably a mile. First came a standard, borne by three monks, on one side of which was the likeness of Christ, and on the other that of the Virgin Mary. These walked at the head of the procession, in the middle of the street. On each side of the street, and of the priests and monks in single file, marched the deluded victims of priestcraft. First, the children of the Sunday school, females, dressed in pure white, from head to foot. Immediately following them were the congregation, each individual having a candle in his hand. Then followed the female children of the Nunnery Sunday school, attended by the teacher of each class. Then followed the "Sisters of Charity," dressed in white and black. Then came the grey nuns, and following them the black nuns. The centre of the street during this time was unoccupied unless by a few struggling priests, to prevent the multitude from breaking through. Now came a beautiful sight. In the centre of the street, a priest bearing before him, above his head, a large silver cross. On each side of him, two boys, in white, each bearing one of the longest wax candles in his hand, probably five feet. On each side of the road, in white, were the boys of the Sunday school, who officiate at the services; following them were what they term false priests, (being permitted to wear the dress, but not to preach), richly dressed in different colors. In the street were the apostles, dressed in black, with a white robe over their shoulders, and silver incense cups in their hands, in which was frequently put their offerings, and the smoke was seen ascending from fifteen or twenty at once. Then followed four or five others, who kept continually throwing their incense towards the crowd. The false priests were singing. The incense bearers frequently bowed to the bishop, who personated CHRIST!! The ground was strewn with flowers. Now came the bishop. Before, by two men, was borne a false sun, as emblematical of the rays which encircled the Saviour's brow. He followed close behind. Over his head was raised a canopy, much resembling the top of a stage coach, with four long legs, supported by four men. The bishop was elegantly and most richly dressed. Then followed the band, the Catholic lawyers, the citizens, and Irish and French in a huge crowd.

Many were knocked down and otherwise bruised for not taking off their hats. Many of the Irish and French were kneeling down on the sidewalk, muttering their jargon, and crossing themselves. I did not go to the church, expecting unpleasant consequences. As they entered the church all were obliged to kneel, or be knocked down, if they stood alone, or two or three together. Where there were more, the constables dared not exercise much authority, for fear of a riot, which would have followed any such measures upon such desperadoes as were determined to keep their hats on. Several Catholic constables were bruised as it was. I was disappointed in one thing. The bishop walked, probably in consequence of the difficulty of riding and having the canopy and false sun borne before and above him. When will people open their eyes, and dispel the cloud of ignorance and superstition which are now hanging over them? It is astonishing to see the ignorance of the Catholics.

Yours, &c.

We have abridged the following reluctantly, but justice to our other correspondents required it.—Ed.

FOR ZION'S HERALD.
TO THOSE WHO OCCUPY THE HIGHER STATIONS OF SOCIETY.

NO. V.
In the last number I stated that there were more than 20,000 in this city who habitually neglect public worship; also, that the poor, who compose the greater part of this multitude, could not attend worship, because there is no place for them to worship in; and I now wish to present some "stagnant facts," which, in a political point of view, must be regarded as the natural results of neglecting to educate, and thus trying to exert a healthy moral influence among the poorer classes, who form so large a portion of the community.

For instance, we all remember the riots, desolation and bloodshed, which occurred in Philadelphia and New York, during their elections;—and what lessons of instruction should we gather from such facts? I cannot do better than offer the following remarks of the Editor of the Boston Recorder. Speaking of these evils, but more particularly of mobs, he observes:—

"In the city of New York, ruffians have stalked themselves at the polls, for the purpose of driving away such as were not of their party. Voters, suspected of intending to vote as would not please those who had taken violent possession of the ground, have in some instances been knocked down, in others, violently thrust away, and in others, prevented by terror from approaching the ballot box. The mandate of the mob has gone forth, and has been well understood, forbidding all citizens to vote otherwise than as would please the mob, on pain of such bodily injury as the mob should see fit to inflict. In this way citizens have been kept from voting, and the number of votes given for those whose election the mob desired to prevent, has been less than if otherwise would have been. These mobs have, by violence, determined the result of elections, and have, by actual force, put their favorites into office. The voters in a certain district are, say 100,

Ten of them get together, and resolve that A. B. shall be elected, taking his pledge that he will govern as they wish. These ten, personally or by their representatives, take their stand around the ballot box, and watch the votes. They suffer business to proceed peaceably, till they find that 25 votes have been given for C. D., after which they 'knock down and drag out' every man who will not vote for their candidate; and the result is, that A. B. is declared elected by a majority of five. The usurpation of authority, and the establishment of a despotism by force, are in this case just as real as if the forms of election had been wholly set aside. It is not strange, therefore, that in that city, liberty of speech should be abolished, and persons and property be unsafe.

"In Boston, liberty of speech, if not dead, is in a state of 'suspended animation.' True, we are yet allowed to talk about the weather, the price of wool, and on some other subjects; but we have not, as we formerly had, the liberty of discussing whatever subject we please, when and where we please; and we know not to-day what we shall be allowed to talk about to-morrow. We know not what places of worship will be suffered to be opened on any evening during the week, or on the next Sabbath; or what doctrines the preachers will be allowed to maintain; or who will be suffered to preach. There is not a man in Boston who can speak with certainty on any of these points, unless he foreknows with certainty all the threatenings of all the mobs that may threaten to exist."

The question may now be asked, "Are these things true?" Let us examine a little further into facts, and then we shall be able to come at the right of the story, understandingly and impartially. We all know that the Convention, in Charlestown, has been destroyed by a mob. We also know that inflammatory handbills have been printed and circulated and placed on the corners of the streets, threatening to assassinate any person who should dare expose the rioters. We also know that during their trial, handbills of a similar character have been printed and circulated, appealing to the worst passions of depraved men, and slandering and abusing the Judges and the Court, and endeavoring, by all possible means, thus to intimidate the Judges, and those concerned as witnesses, in ferreting out the deluded beings who were so lost to humanity as to bring this disgrace upon themselves and the country. And not long since some gentlemen from Maryland visited this city, to lay before our philanthropists some plans which had been adopted in a sister State, for the amelioration of the condition of the people of color, in order to see if the people of Boston would co-operate with them. And what was the consequence? Why, there was not an Orthodox, a Baptist, a Unitarian or a Universalist church in the whole city which would be opened to discuss the subject! And when a small meeting was called at the basement story of the Masonic Temple, by some of our best men, even then, the mobocracy made so much disturbance, and behaved so much like madmen, that peaceable citizens were actually afraid of their lives, and could not proceed in their business!—And when it was proposed to hold a meeting at the Methodist church in Bromfield street, for the same purpose, what did we then hear? Was not the cry of "A mob! a mob!" uttered from one part of the city to the other? and from the fear of our own citizens, this meeting was postponed! But we have yet greater evidence to produce. It is the influence of Atheistical and anti-Christian newspapers. We all know that during the elections in our sister cities, when they were threatened with destruction and murder, that the editor of a high partisan paper, in this city, not only reported these same things, but did all he could to encourage and exasperate the mob. Yes, these things are true—and we all know it. But this editor is not alone in this work of desolation and depravity. No; there is another, who is daily sending forth his poison among the working men, so called. This is done, directly or indirectly, by arraying the worst passions of the depraved against the rich. When to these papers we add that conducted by Mr. Kneeland, we have a triad of no small influence. Here, then, are three weekly papers, and two that are published daily, each of which are employed in the same work, viz.—to subvert Christianity, and encourage immorality, mobocracy and licentiousness!

To the foregoing facts we may add the influence of unprincipled and ignorant foreigners, who are continually flocking to this country, and to this city, and we have a fearful picture to contemplate. The simple fact that the Roman Catholics regard the Sabbath as a holiday, except the small portion employed in religious services, is enough to satisfy any reflecting man who is not stone blind to the signs of the times, that we are surrounded with danger.

"We think our correspondent is mistaken. The disturbance was comparatively slight—made by a few rude fellows of no consequence.—Ed.

FOR ZION'S HERALD.

SATAN'S WATCH MEETING.
MR. EDITOR—I am informed that a number of gentlemen and ladies assembled at Mr. J.—'s Hall, in the centre of S—, to hold a ball, (one of Satan's Watch Meetings, I suppose,) designing to dance the old year out, as its last moments were going up to meet them at God's bar. But while engaged in their hilarity, a dispute arose between them, which resulted in breaking windows, tearing clothes, and shedding blood. Seven have been prosecuted, and fined in all \$180. Mr. Editor, is Satan divided against himself? Such things may be accounted for where there is plenty of ardent spirit.

The following, from Briggs' Bulletin, confirms our correspondent's statement. We need offer no comment.

A BALL ROOM RIOT.—On New Year's night, a party of about 100 young gentlemen and ladies, belonging to Sudbury, assembled for a ball at a public house in the town, when six young men from Framingham came to the same house in a sleigh and intruded themselves into the Hall, and becoming rude and noisy, were ordered by the managers to leave the house, which they did, but soon returned armed with heavy clubs and commenced a general assault upon the company, and were resisted by the gentlemen of the company, the fairer portion flying in all directions.

After a bloody battle of thirty minutes, in which the principal musician received a blow which has probably maimed him for life, the original occupants of the Hall were expelled, some seeking their safety by jumping from the windows; the assailants left for Framingham without being molested. By the exertion of Gen. Rutter, three of the assailants were apprehended on the following day, and have settled the difficulty by paying the managers of the ball the sum of \$80.

ANECDOTE.—A FACT.—A young man was seen to enter a church in time of service—he paused at the entrance—the congregation stared—he advanced a

few steps, and deliberately surveying the whole assembly, commenced a slow march up the broad aisle—not a pew was opened—the audience were too busy for civility—he wheeled, and in the same manner performed a march, stepping, as if to Roslin Castle, or the dead march in Saul, and disappeared. A few moments after, he re-entered with a huge block upon his shoulders, as heavy as he could well stagger under; his countenance was immovable—again the good people stared, and half rose from their seats, with their books in their hands. At length he placed the block in the very centre of the principal passage, and seated himself upon it. Then, for the first time, the reproach was felt! Every pew door in the house was instantly flung open! But no, the stranger was a gentleman—he came not there for disturbance—he moved not—smiled not; but preserved the utmost decorum until the service was concluded, when he deliberately shouldered his block, and to the same slow step, bore it off, and replaced it where he had found it. The congregation is now the most attentive and polite to strangers of any in America.—*Baltimore paper.*

LIKE AND DISLIKE.—An old Connecticut parson, whose peculiarities of preaching were proverbial, was one day told by a parishioner, that he didn't like his sermons. "Well," said the old man, "I don't wonder at it—I don't like 'em myself." It is also related of him, that being one day pursued by some impudent young rogues, who cried after him, "Parson M—, Parson M—, did you know the devil was dead?" he turned round, shook his grey head, and spread his hands over them, saying in tones of compassion, "Poor fatherless children!"—*Cincinnati Chronicle.*

EDUCATION OF BEES.—One Wildham, an Englishman, is said to have had a peculiar talent for educating bees, wasps, and several sorts of insects. On the 4th of June, 1774, at an exhibition for the purpose, he made several curious experiments, which were witnessed by many of the nobility.

He brought forward a piece of honey-comb, full of bees, and in the space of two minutes caused them to leave the comb, and settle on the hats of the spectators. Then he caused them to alight on his naked arm, and form him a muff. Next he made them settle on his head and face, on which they made a sort of mask. And lastly, he caused them to march upon a table, according to his orders.

But the most singular circumstance of all was, that he could do the same things with whatever swarm of bees was offered to him, and even with wasps and flies; and that he could, in fifteen minutes, tame the most mischievous of them, and that, too, without being stung.

MORALS AND HEALTH.

LIGHT & HORTON, No. 1 Cornhill, have commenced publishing a new periodical, edited by Dr. Alcott, author of the "Young Man's Guide," &c. devoted to morals and health, entitled *The Moral Reformer and Teacher on the Human Constitution*. The first number (for January, 1835) is issued to-day, containing the following articles:—

Editor's Address—On Hastening Maturity—Cleanliness—Remarks on Dress—Physical Education—Sunday Dinners—Liberty Tea—Feather Beds—Directions for January—Conversations, Amusements, and Books—Exercise—The Hip Joint and its Diseases. *Miscellaneous*.—Dogs and Horses. *Books and Periodicals*.—The Principles of Physiology—The Father's Book—The Annals of Education and Instruction—Scientific Tracts. It will be published monthly, in a neat duodecimo form of 32 pages, at the low price of \$1 a year, in order to ensure its extensive circulation. The first number can be seen at the bookstore of the publishers.

Dec. 21.

METHODIST BOOKS.

DAVID H. ELA,

No. 19 Washington Street, 2d Story.

HAS just received a supply of Books from the Book Rooms at New York, and has opened a Depository at the above place, where customers can be supplied, FOR CASH, with
Clarke's Commentary. Sunderland's Biblical Institute's Works. Wesley's Works. Fletcher's do. Watson's Exposition. (a new work.) Watson's Dictionary. Love-feast Tickets, and a great variety of Methodist Books. Preachers will be supplied at 25 per cent. discount.

ALSO ALL THE METHODIST Sunday School Books & Tracts, AT BOOK ROOM PRICES.

The want of a depository of S. B. Books and Tracts has long been felt, and it is hoped this attempt to supply them at the same prices as they are sold at the Book Rooms will be liberally patronized. The *Sunday School and Youth's Library* now forms a series of 97 volumes, handsomely bound and numbered, amounting to \$18 66. It will be furnished in sets or parts of sets.

Orders for the above, and for all kinds of School and Miscellaneous Books will be promptly attended to on the most favorable terms.
Nov. 12.

FURNITURE WAREHOUSE,

Nos. 55, 57, 59 & 61 Cornhill, Boston.

Whitney, Brown & Co.
Keep constantly for sale a good assortment of CABINET and CHAIR FURNITURE. Also, Looking Glasses, Feather Beds, and Mattresses.
July 23.

MEMOIR OF REV. S. O. WRIGHT, Late Missionary to Liberia, for sale by the hundred, dozen, or single, at No. 19 Washington St., over the office of Zion's Herald, by DAVID H. ELA.

HERBERT'S POEMS.

THOSE persons who have on hand copies of the above work for sale, will confer a favor on the publisher and David H. Ela, of Boston, the printer, by adopting measures to effect the sale of the copies on their hands, and remitting the avails to Mr. Ela, as soon as practicable.
Dec. 24.

SINGING BOOKS.

THE Choir, Ancient Lyre, Methodist Harmonist, Church Harmony, Bridgewater and Handel and Haydn Collections, &c. for sale by the dozen or single by DAVID H. ELA, No. 19 Washington street.

WATSON'S LIFE.—Just received an

at 19 Washington street. Also
MINUTES OF THE CONFERENCES, for 1834.
DAVID H. ELA.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2 00 per annum in advance, or at \$2 50 per annum in arrears. If not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to BENJ. KINGSBURY, Jr., post paid, unless containing \$10 00, or five subscribers.

5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistakes.



Publish

Vol. VI. No. 3.

ZION'S HERALD.

Office No. 14A.

BENJ. KINGSBURY.

ASSISTED BY AN ASSOCIATE.

David H. Ela.

FOR ZION'S HERALD.

STRICTLY

On a Unitarian Tract by R.

"Jesus Christ not a Literal"

American Unitarian Association.

I have read this Tract with deep interest, and a direct attempt to do away with the old and vital doctrine of Christianity. The character of the attempt is such, however, that it is not a new principle of interpretation, as the learned author and the gentle but totally subversive of revelation proud to reckon some of the first of this, it is the boast of the from narrow prejudice. If this is to be the last men to be swayed by bigotry, into far-fetched and cruel interpretations, as in the case of the learned author and the gentle but totally subversive of revelation proud to reckon some of the first of this, it is the boast of the from narrow prejudice.

It would not be difficult, I think, to show that the passages of Scripture, which are so often quoted, and which are so often used to support the doctrine of the Trinity, are not, in fact, as the learned author and the gentle but totally subversive of revelation proud to reckon some of the first of this, it is the boast of the from narrow prejudice.

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